



BULLETIN OF THE ORIENTAL ESOTERIC CENTER

Vol. VIII

Friday, May 24, 1912

No. 20

SECRECY

There are two sides of life, the visible and the invisible, the manifested and the unmanifested, the conscious and the unconscious, the openly known and the secret.

The lives of some men are lived out in the open, before the world, those of others are hidden in seclusion. Nor must it be supposed that the public character is greater or more useful than his more retiring brother; on the contrary it is a well-known fact that the truly great are seldom recognized as such during their life-time. Those men who have within them the seeds of genius are apt to live apart on that account, because they are the repositories of secrets that cannot as yet be given to the world until they shall have been matured and until a mothering, protective influence shall have been provided to watch over their early introduction and growth.

New Truth cannot be given to the world until the masses of the people shall have been in some measure prepared to receive it, and especially until a nucleus of a comparative few shall know and understand the truth in question so as to act as its sponsors.

When a Truth is given out to those who are not ready, they refuse it, doubt enters their mind, and fear, because they look at the Truth through the distorted mirror of their own unprepared and undisciplined minds; and they hasten to tear in pieces that which is different from their own appointed standards.

Silence or Secrecy is the *inner potency* of the activity of which *expression* is the outer evidence. Every time we think we bring forth out of the Silence, or the unconscious side of life, an activity. As soon as we express that thought it is no longer in the secret realm of the Silence, but in the outer one of Expression, and once

given out to the world we have no further power over its manifestations. So long as it remains within our own bosom, a secret, we can control it, and can watch over the activities which it engenders and their results. We know the nature of that thought, since we have been its father; therefore we can foresee the direction in which it will move, and we can guide its progress so that it will do good and not harm. Therefore for a time we keep silence and say nothing, until other persons have been prepared who also understand how this child of our thought should be rightly used. Then at last the secret can be given forth to those who have been prepared for its reception, and through them to the world.

But alas for our child, our thought, if prematurely born; if it is given forth too early, before it can be rightly mothered and protected, it becomes the prey of the unlearned to whom it is not only a secret but also a source of suspicion and fear. They tear the truth in pieces, and it passes back into the Great Silence from which it came forth at our bidding to bless the world.

This has been the fate of many great discoveries, and by this lack of a knowledge of the true uses of secrecy, the world has been, and is, retarded in its progress.

There is "a time to keep silence and a time to speak." (Eccles. iii, 7.)

Secrecy is a universal law of Nature; it is by no means an invention of man as some seem to think, by which he hopes to hide his evil deeds from the light of day. In every realm of activity we find, side by side with the openly expressed, that which is too subtle to be definitely shown forth by this same activity—*yet whose very subtlety contains the power of that activity.*

We take in our hands a seed. It is a thing of beauty in itself, especially as we examine it more and more closely microscopically; but it is not the thing that we see that moves us, it is the power that we know to be connected with an invisible germ within that seed. This life-germ is secret but potent.

Religion acknowledges the necessity of silence and of secrecy; instinctively the eyes of the devotee close in prayer, for the soul knows that the passage from one world to another—from the outer to the inner—must be "in secret." And the more universal the religion, the more profound will be its inner teachings and experiences. These could not, by their very nature, be understood by the worldly-minded man, and will therefore constitute, so far as he is concerned, a hidden lore.

That Science has its secrets may be readily observed by any layman who has the hardihood to trust his presence upon a meeting "for science only." If he is not extraordinarily well-versed, he will understand nothing of what is said, though he may misunderstand, or half-understand, a good deal. The speakers may be perfectly open and intelligible—they may even be desirous of aiding him to see the various points—yet that which is a clearly proven truth to

the scientist remains still a secret to the one who has not first acquired a great deal of preliminary knowledge.

In the field of wit and humor, this shows in a marked degree. The wit of one nation is not that of another; its allusions are unknown and its half-lights unsuspected by the stranger who knows nothing of such possible conditions. That which is universally applicable will be understood, perhaps, but all the local coloring will be lost.

These few illustrations serve to show that, in spite of ourselves, we are compelled to be an enigma, to live an enigma, and to be surrounded by enigmas and secrets of all kinds. We may be unaware of them, just as the ignoramus is unaware of the possibility of wireless telegraphy; but the secrets are there until we rise to their level and master them.

The line of progress for the human family is step by step across the boundary line between the known and the unknown—the "conscious always devouring the unconscious."

Secrecy is not, then, in itself an evil; it is only so when it is used to cloak that which is evil and thus give it an added power. For secrecy lends an increased power to a bond.

The seat of power of all kinds is in the imperceptible. The invisible rays of the spectrum are the most potent; it is the force which gives value to the machine; it is the microscopic activity of the living cell that determines the movement of the muscle. All spiritual activity is from within—secret and silent.

It is in the very nature of all of life's profoundest, greatest, purest and best emotions and experiences that they cannot be communicated to the world at large—hardly indeed to one's nearest and dearest friends. The lips seem sealed and the tongue is tied in the attempt.

With regard to other forms of knowledge, secrecy is demanded by the public safety. In a recent trial, a medical expert was asked whether there was not a drug that could be administered so as to cause immediate death and leave no trace. The scientist asked permission not to answer the question, on the ground that such knowledge was too dangerous to be made public. His request was readily granted by the court.

The public utterance of certain great truths of religion and of science would lead inevitably to a great abuse of the power they invoke, and cause grave danger. We have already seen something of this in the case of hypnotism, one of Nature's hidden powers, the knowledge of which has been given broadcast to the world at a time when men are still selfish enough to be willing to use such a power to oppress the weak, or to gain for themselves some form of pleasure or of power.

All of these considerations are however secondary to the esoteric teaching that silence and secrecy are absolute essentials to the growth of the spiritual nature of man.

The Bulletin is published weekly by the Oriental Esoteric Society at 1443 Q Street N. W., Washington, D. C.

Annual Subscription, \$1.00 Six months, 50 cents Three months, 25 cents

Entered as second-class matter, June 19, 1909, at the Post-office at Washington, D. C., under Act of March 3, 1879

"Silence is the element in which great things fashion themselves."

"All growth is silent; he uproots his strength

Who struggles here to make a brother grow."

"Learn then, every day, Silence; it is the price paid for advancement."

At Home

The President of the O. E. S. is at home to friends—both members of the Society and others who may wish to consult her—every Thursday afternoon from three to five o'clock, at her apartment, 51 The Gladstone, 1423 R street, N. W., Washington, D. C.

BULLETIN

THE BULLETIN, the official publication of the Oriental Esoteric Society of America, is one of the few *weekly* publications in the world devoted to occult and esoteric teachings. It contains editorials presenting in simple form the teachings of the Society as applied to everyday life. Its Answers to Correspondents tell you what you want to know and cannot get from any other source. Its weekly "Meditation Page" gives you a thought with which to start each day of the week and keep you out of the rut of routine and worry. It has a parents' page; a young people's section; astrology for the month; comments on current events from the esoteric standpoint, etc.—An important means of communication between the Society and the world. Subscription price, \$1.00 per year.

SYMBOL OF THE SOCIETY

The pin representing the Symbol of the Society may be ordered from the Secretary, O. E. S., at the following cost:



| | |
|-------------------------------------|--------|
| Solid Gold, with safety catch..... | \$3.50 |
| Gold filled, with safety catch..... | 1.00 |
| Gold plated, no safety catch..... | .75 |
| Gold filled, no safety catch..... | .50 |

In addition to the pins, we have the symbol of the Society made in pendant form. This we recommend as being particularly attractive. Worn attached to a chain about the neck, it is suitable for women; worn as a watch charm, equally suitable for men.

| | |
|------------------|--------|
| Solid Gold..... | \$3.50 |
| Gold Filled..... | 1.00 |

MEMBERSHIP

Advantages of membership in the O. E. S. are:

1. Affiliation with the Universal Brotherhood, and union, more or less vital according to the development of each one, with Those who are directing the Great Work of human progress.

2. The privilege of sharing in a united and systematic movement to further this great work; of aiding it by individual effort and influence, or by contributing financially; and the opportunity of personal association with its leaders.

3. The receipt of such lessons as accord with the degree of membership.

4. Admission to the meetings of the Society for study.

There are now two degrees of Corresponding Membership. These are:

1. Student Members who receive a course of carefully graded lessons at the rate of one in six weeks, with occasional question sheets and lists of books for collateral reading. They have the privilege of sending in practical questions on the problems of life which are answered in THE BULLETIN Correspondence column, as space permits.

Dues \$1.50 a year. For countries requiring foreign postage, \$2.00.

2. Corresponding Student members who are in closer personal touch with the Officers of the Society. These receive courses of instruction suited to their individual needs with all the privileges of the first degree and, in addition, that of receiving letters of personal advice from Officers and Members of the Society on their life issues. Their collateral reading lists are longer and more varied than those of Student Members. This degree is recommended to more advanced students who are able to go more quickly than the first, having acquired some degree of control over themselves and their conditions.

Dues \$3.00. For countries requiring foreign postage, \$3.50.

Active Membership in the O. E. S. is for more advanced students than those in either of the Corresponding degrees. Full information regarding qualifications and regulations governing Active Membership may be obtained from the Secretary.

Books by the President of the O. E. S.

WHAT ESOTERISM IS

Paper, 35c; cloth, 50c.

FIRST PRINCIPLES OF ESOTERISM

Cloth, \$1.00; leather, \$1.50.

NOONTIDE MEDITATIONS

Paper, 25c; cloth, 50c; leather \$1.00.

THE WAY

Daintily bound in paper, 10c.

MEDITATION

"How full of love and happiness is the world" says the bud as it opens its petals to the sunshine. How glorious life is, thinks the young enthusiast, as love, wealth, power, ambition, deck the path before him.

But in the night came the frost and nipped the bud, so that it died; in one fell moment the whole life of the youth was changed from joy to mourning; his love was false; wealth, power and ambition faded and were gone!

So is the world of Maya or Illusion.

The world of fact upon which we pin our faith, which seems to us to be fixed, immutable, lasting, is after all but a stage upon which is represented the grand drama of human life and evolution. It is true and constant in its purpose, but its scenes are shifting and "One man in his time plays many parts." If we understand this, and are prepared to change our role as required, without allowing the change from joy to sorrow, from wealth to poverty, to affect us; if we are able to continue steadfastly on our way regardless of these outer vicissitudes, then we are beginning to understand something of the nature of Maya, and by avoiding its snares we are entering the path of self-control.

SELF CONQUEST

1. He that ruleth his spirit is greater than he that taketh a city.
2. Every harsh and bitter word which we are able to receive without its arousing our hatred is an upward step on the Path.
3. We shall come out of evil just in proportion as we are able to conquer desire and live by principle.
4. If one man conquer in battle a thousand times ten thousand men, and if another conquer himself, he is the greatest of conquerors.
5. Abstain because it is right to abstain, not that yourself shall be kept clean.
6. By rousing himself, by reflection, by restraint and control, the wise man may make for himself an island, which no flood can overwhelm.
7. It is from the bud of renunciation of the self that springeth the sweet fruit of final liberation.

PARENTHOOD

Far from parenthood being an irksome responsibility, as it is sometimes considered, it is, when viewed in the light of Esoterism, a joy beyond words, as it is a touch of that unity through intimate association of individuals which is a foretaste of man's union with the whole, one with God.

The ego of the child is more or less asleep until the age of discretion, so called, when he begins to consciously use that prompting from within, which holds the memory and result of all past experiences and lessons learned through many previous lives. And now as he acts consciously he builds into his character more wealth of experience and begins to grow and develop his individuality, for which purpose he incarnated.

Up to this time he has been merely nourished by unselfish and pure parental love which has also supplied the needs for the development of his outer garment, the physical personality. In the development of his physical, social and moral habits does the parents' work chiefly lie. These habits play a most important part in fitting him for useful service, giving him that pleasing external environment which makes a charming personality, through which the real man himself may act on the physical plane in his relations with his fellows. Every man should receive all this training in his childhood from his parents, so that when grown he would never need to think of his personality.

A man may depart from the church he was brought up in and choose a philosophy of his own to guide his life, but rarely are the habits of personality, the care of the body, the arrangement of physical surroundings, very much changed. Here lies the main function of the parents—first to give the physical body, then to care for and train it into perfect manhood. The authority which the parent exercises during the child's early years can, of course, only affect his physical and social habits; it should unquestionably be exercised with gentleness but firmness and may cease when it is no longer needed for that purpose. It certainly must cease as *authority* when manhood is reached—when the time should come of perfect freedom between parent and child, the only bond being that of unselfish love and service towards each other.

If during the first seven years of the child's life, while he is dwelling chiefly in the astral, he has been taught love through the medium of his emotions and happy conditions of environment; if during the second seven, the age of awakening intelligence and reason, he has been taught respect for self and others, and self-control, through appeal to his intelligence and reason, then, at the age of 14 or 15, when the Ego has become fully conscious and responsible, it is able at once to take a strong and intelligent hold upon the life, and the parent can with safety leave the future largely in the child's own hands.

JUDGE NOT

"Judge not, that ye be not judged."

Canst fathom a brother's pain?
Canst read in his inmost heart,
And reckon his loss or gain?

"Judge not, that ye be not judged."

Thou hast, with a kind intent,
Demolished thy brother's plan,
Then grieved at the deed well-meant.

Judge not, till thy human sight,
Grown short by its use confined,
Is swift as the lightning's flash,
Illuming the darkest mind.

Then read in the book of life,
And catch through the ages dim
The glint of his soul's pure gold;
Thy love will o'erflow to him.

His faults, like a faint mirage,
Shall fade, as the way he trod,
With pain and with sorrow paved,
Doth shine as the path to God.

And seeing thy brother's soul,—
Thy self,—by one God begot,
Thy Spirit shall cry, Forbear!
And echo the words—Judge not.

Ariel.